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RECALLING THE OBVIOUS.

THE SOCIOLOGIST (and who to-day can deny altogether the application of the term ?) may well echo the complaint of the Biblical pessimist as to the endless multiplication of books. We whose lot it is to pass in review so many of them at close quarters may console ourselves with the fact that, though writers are only for the most part repeating what has been said—and in the vast majority of cases, better said—before, the mere constant repetition is indicative of that more popular interest which, in the constitution of the world as it is to-day, is a necessary prelude to action. So much smoke indicates some fire—so much theory indicates some practice.

The need for practice as well as principles, now emphasized by our Churches, is a sign that ancient authority and leadership are bestirring themselves, and not before it was, indeed, high time. But danger is threatened by lay opinion, which, for long only concerned with indignation at existing anomalies, still harbours an indefensible because uneconomic spirit of revenge.

Education must ever be the basis of evolution, as opposed to the ignorance of revolution, which seeks to accomplish a legitimate purpose by illegitimate means. It must not be thought that we withhold our admiration and sympathy from those noble spirits who, appalled by the world's lethargy, make themselves a bridge to span the gulf between the real and the ideal. Pioneers careless of self must ever lead the way, however injudicious their methods, and we who follow can only give them that homage which blesses those who give more than those who receive. For the most worthy

of our leaders personal aggrandizement has no enticement, and their greatness is in inverse ratio to their claim to it.

In an ever-changing world the thought and action of idealists can have but one purpose—that reshaping of all things, great and small, which makes towards improvement.

The idea of reshaping seems to us to need emphasis when the word “destruction” rolls glibly off so many tongues. That the reshaping adopted by iconoclasts is destructive of usefulness is, of course, apparent ; but one would wish to include in such a body, besides the comparatively few active strikers, policemen running amok, and militant Suffragettes, that far vaster number who convert for their own pleasure without thought of utility. This list may be made to include not only a cannibal eating a fellow-creature, but also a man indulging in other kinds of freak feasts, or even him who turns an expensive cigar into smoke without using the stimulus it supplies as an aid to the accomplishment of work for his fellows.

Another equally important fact to be faced is that the admired business man of to-day is not he who arranges exchange of commodities profitable for his fellows, but rather he who schemes to profit himself by the exchange ; and this means a transaction in which one gains and the other loses. That part of the profits of such success is given in aid of modernized charity is, to our thinking, but an aggravation of the offence. We ourselves have recently experienced at the hands of one of the great captains of industry callous disregard of our request for help in extending the benefits of our own industry among those on whom he has charitably “dumped” some of his surplus wealth. That our request was not wholly ill-advised would appear from the fact that we have since received from one of his partially endowed institutions a suggestion that we should make good his omission out of our own limited resources.

The spirit of the age appears to be against any middle course between the doling out of money on so-called charity and the loan of it only to industry which holds forth the prospect of a speedy increase of capital so placed. The people most wedded to such ideas are just those who complain most bitterly when the State puts in hand necessary work which cannot conform to the conditions they themselves impose. Again, those who possess the largest purchasing powers are often those who indulge in the modern rage for obtaining goods below their proper cost. Quite recently we were told of a millionaire whose general topic of

conversation was to share with his friends a knowledge of the cheapest bargains. At the time mentioned he had just discovered how to obtain for a half-penny apples usually—and rightly, in view of the needs of labour, &c.—purchased at a penny. We wish we could believe that he distributed his information with any other motive than the display of what he accounted his own perspicacity.

To such wrong-headed notions we would assign the real cause for our industrial unrest, and without wishing to detract from the merits of those who spend their lives laboriously collecting statistics, we may say (without fear of contradiction) that, until the majority of men think differently, legislative acts will do little more than curb obvious rapacity. However economically disastrous the methods of those responsible for Labour wars may be, we may at least congratulate ourselves that such things as strikes are usefully educative. A medical student, ruefully surveying hands blistered by loading coal, may yet learn the joy of escaping brain-fag and experiencing a sufficiency of physical exercise in a more useful way than if he broke up meetings and destroyed the property of those who have not secured his intellectual tolerance.

The expression of such views as these will, no doubt, lead to our being classed by some among the “kill-joys” and ascetics, though we are ready to vie with anybody in our *joie de vivre*. If we harbour a grudge at all, it is against those who commandeer more than their fair share of things of which a sufficiency is necessary to all. They force those who think as we do to curtail legitimate claims in the hope of redressing, if only by a little, the balance for those burdened with an existence which is not only painful to themselves, but also is—from a national standpoint—uneconomic ; uneconomic because we have a claim on every human creature to render public service, but at present that claim in many an instance is not enforceable, because individuals, owing to their environment, lead an existence which is as low as that which obtains in the animal kingdom, and sometimes even lower.

Though the world is full to-day of hope that the sense of mutual responsibility is growing, yet there are still those who suffer discouragement because their well-meant efforts seem often to be devoid of any result.

With our closing words we would remind them that “the mills of God grind slowly,” and to those who in their pride pit their wealth against the inevitable we would recall the fact that the verse closes with the words “yet they grind exceeding small.”

THE LABOUR PROBLEM.

SINCE the fourteenth century there has been "labour unrest," manifesting itself in various ways, but the difference that is noted in the twentieth is that Labour is self-conscious, articulate, and definitely striving towards a permanent settlement. What that settlement will be rests with itself; as Marx said, "Its liberation must be its own act." No satisfactory or lasting solution can be attained by theories promulgated by benevolent writers who study the problem *from without*. Hence much of the literature that is accumulating on the subject does little beyond exciting a mild interest.

Even with a good comprehension of the developing ideals of Labour, and with the best motives, very few succeed in doing more than sending out carefully planned treatises from comfortable homes—the pressure of the economic factor is not realized. But economics, or the material basis, must be perpetually kept in view as the foundation of any social system, otherwise the system will inevitably fall to pieces. This does not mean that nothing but the material must be considered in delineating the features of the society of the future; but merely that all must rest on the material, and be conditioned by it.

Along with the economic factor others will work—education, religion, &c.—and the reconstruction of society will go on synthetically; the almost unconscious assumption that one factor will be a panacea must be guarded against. The other factors are working, and it is futile to ignore them; but the one that is insistent to-day is the economic.

The sub-title of Mr. Cole's book on 'The World of Labour,' 'A Discussion of the Present and Future of Trade-Unionism,' is descriptive of its contents, for no other aspect of the world of Labour is more than touched. Mr. Cole's main hopes rest upon the trade unions, in which, he believes, there are "signs of a half-conscious awakening of the new spirit," which is concerned with not only wages, but also questions of "discipline." The present reviewer is of opinion that, whether industry is nationalized or syndicalized, nothing but strong trade unions can prevent bureaucracy in the first case, or can competently manage it in the second. But trade unions in order to become the real force and to establish a sovereignty of their own, limited in its sphere to the control of industry, must be grouped in a single great federation of industry. This Mr. Cole defines as "the linking up of independent Unions for specific purposes, usually for concerted action in trade disputes," and he prophesies that

"the Greater Unionism will turn out to be a movement not only in the direction of consolidation of forces. It will also force

The World of Labour. By G. D. H. Cole. (Bell & Sons, 5s. net.)

Revolutionary Syndicalism. By J. A. Estey. (P. S. King & Son, 7s. 6d. net.)

the Unions to develop new systems of representative government, and to adopt administrative devolution such as we see beginning, slowly but certainly, in Government departments. It will lead not only to united action, but also to efficient management, and will compel the Unions to bring themselves up to date, and to abandon the conservatism which, in management no less than in structure, has too long prevented them from realizing to the full their common interest in face of the common enemy, and equally from fitting themselves for the new functions in industry which they are already being called upon to perform.... In studying the future of Trade-Unionism we shall be regarding it as the future partner of the State in the control of industry—no longer as a mere fighting organization.... but as a self-governing, independent corporation with functions of its own, the successor of Capitalism as well as its destroyer."

The recent history of trade unions in England has shown that they have become "respectable," and not fairly representative of the working-class; this is the reason why much mismanagement has been shown, much unstatesmanlike facing of problems, and little anticipation of difficulties. But the author believes that the unions are bound to go on widening their demands, and that "every inch of footing gained in the control of industry is gained for ever."

The chapters on 'Trade Union Structure' and 'Government' are exhaustive and critical, and the same may be said of the accounts of the Labour movement in the United States, in France and other European countries; but Mr. Cole's conclusion is surprising:—

"The greatest service that can be done us by the intelligent study of foreign Labour movements is to save us at least from becoming internationalists."

The causes of Labour unrest are enumerated as underpayment, the supposed failure of the Parliamentary Labour Party, and, to a certain extent, agitation. Of the Labour Party the author says that "it consists largely of men who do not believe in independent Labour representation at all, and of a small section that does not believe in the Liberal Alliance"; but his judgment regarding Socialism in that party is not so acute, as elsewhere he regards the Labour Party as "that sad failure of Socialism endeavouring, by a trick, to seem stronger than it really is." In fact, except in the sphere of trade-unionism, where he is well-read and competent to speak, Mr. Cole is apparently uncertain as to fundamental principles. Syndicalism (which we notice lower down) is "a very ill-thought-out and vague assertion of the producer's point of view," and Mr. Cole does not believe that it involves an antagonistic attitude to the State, which, he says, is "the corner-stone of the edifice of Capitalism." Yet he can also say:—

"The Unions have to fight sham social peace and shoddy patriotism; but they have to work for the realization of that real peace which can only come with the dissolution of the capitalist system and the substitution for it of a Society dominated throughout by the producer's point of

view, which is the spirit of social service.... The Trade Unions must fight in order that they may control; it is in warring with Capitalism that they will learn to do without it; but it is the State that, in the end, will set them free."

Mr. Cole would eliminate the control of industry from the sphere of the State, and leave it "to work for the deepening of the national life, for the realization of a greater joy and a greater individuality." He looks upon economics as "only a branch of the true politics," and he thinks that "the whole question of the control of industry is not economic but ethical." In a certain sense all questions are ethical, but those of the workers, the control of industry, the rights of the producers, &c., inevitably rest upon an economic basis; a basis, however, is, we repeat, not the whole of the structure, but a necessary foundation without which the building falls to ruin.

Mr. Cole thinks highly of *The New Age* and its series of articles on 'Guild Socialism.' He has appreciative words for *The Daily Herald* and *The Daily Citizen*, but it is strange that he does not mention *Justice*, perhaps the most typical paper of advanced thinkers in the Labour movement.

The last two chapters, on 'Economics and Politics' and 'Hopes and Fears,' are thoughtful attempts to present all sides of the case, rather than definite solutions of the problem dealing with "the revaluation and new synthesis" of the State and Labour. We do not discover an essential philosophy behind the discursiveness, and outside the realm of trade-unionism the work does not add to previous knowledge; but it forms a valuable addition to the literature of that subject. There is a full Bibliography.

Dr. Estey publishes, expanded and recast, his thesis for the doctor's degree of the University of Wisconsin, an exposition, history, and criticism of Syndicalism as it has manifested itself in France. Mr. Lovell Price in the Introduction is antagonistic to the principles of Syndicalism. Dr. Estey, who believes that the movement, if it has not already failed, will not ultimately succeed, separates the "intellectuals," such as M. Sorel, from the "men of action," such as M. Pouget, and points out that the ideas of one section are not always acceptable to the other. Syndicalism in practice existed in the early nineties; its directing centre, the Confédération Générale du Travail (the well-known "C.G.T."), was established in 1895; but in theory it was not formulated in M. Sorel's 'L'Avenir Socialiste des Syndicats' until two years later.

The author traces the evolution of Revolutionary Syndicalism—which he calls "a product of circumstances"—through its various phases, from its beginning in the revolt against the Minimum Programme of Guesde (1879), which was to be attained by political methods:—

"This early Syndicalism was moderate, conservative, opposed to violence. It leaned towards conciliation rather than antagonism, to social peace rather than class war."

Next came the formation of Bourses du Travail, or Labour Exchanges, by the militants of the French Labour movement, and later the establishment of the "C.G.T."

"an organization which, with 'no intention of superseding the Federation of Bourses du Travail, attempted such comprehensiveness as to include it. It opened its doors to isolated syndicates, to local unions of syndicates...to federations of craft and industry, whether departmental, regional, or national....It was to be the guardian in general of the labouring classes, encouraging them to fight and win their own battles and in their own way. Above all, it was to remain aloof from all political schools, being Syndicalist rather than Socialist."

For some years there was a struggle in the "C.G.T." between the pacific reformers and the militants, but at the Congress of Bourges (1904) "Revolutionary Syndicalism as a guiding principle in the struggle of Labour against Capital made its début." The Confédération Générale du Travail has made its presence and power felt in the industrial arenas of France, against Capitalism and the State.

The chapter on 'The Question of Method' is excellent in its unbiased presentation of Syndicalist premises:—

"Revolutionary Syndicalism is primarily a method of action of which the aim is eventually to transform the present industrial system into something more capable of satisfying at once the needs of production and the demands of distributive justice.... [Its supporters] see in the industrial arrangements of to-day only a machinery whereby the labouring classes, the producers of all wealth, are systematically exploited by those who chance to own the various means of production.... This exploitation of labour, this exaltation of the *bourgeoisie*, will disappear only with the disappearance of the system itself.... The miseries of the working classes... may be alleviated by philanthropic legislation, they may be glossed over by schemes of solidarity, profit-sharing, co-partnership.... but they can never be removed save by the elimination of.... all the essential features of that system of production known as Capitalism."

The Socialist political party, controlled by "intellectuals" and bourgeois Socialists, is distrusted by Syndicalists, who regard it as of no permanent value to the proletariat. The Syndicalist says that there is an intimate connexion between the economic and political systems of every age; that the forms of government coincide with, and are determined by, the existing economic order. Therefore the

"institutions of Labour, the syndicates.... must be opposed to the institutions of Capital.... The class war admits of no intermediary. The action of the labourers must be direct."

Descriptions are given of Syndicalist practice: (1) The idea of the general strike, which Dr. Estey regards as a "social myth," and though such a strike has never yet taken place, he declares that it has failed. The statistics he quotes with regard to single strikes are scarcely applicable to the general strike, different in its nature and results; and the strike of May, 1906, which

included several trades in France, was not general. (2) Sabotage, defined as

"any process whereby labourers, whether still at work or in the act of striking, can do damage to the material possessions of their employers."

(3) Anti-militarism, and its results. Syndicalists aver that, when once the soldier realizes that his uniform does not abolish his class, the army will no longer be the efficient instrument of capitalistic despotism; yet Dr. Estey makes the remarkable statement:—

"If it were possible to suppress all war, society would fall into rapid decay, and it is just because they preserve, in an order threatened with the decadence of social peace, the invigorating violence of class war, that Syndicalists lay claim to the gratitude of the world at large."

(4) External pressure, such as wide distribution of literature and pamphlets, meetings, processions, and other public demonstrations.

The claims of Syndicalists that their solution of the Labour question is an "essential agent in the civilization of the world" are very fairly presented, and the Syndicalist State is painted in highly favourable colours:—

"Thus inheriting from Capitalism mechanical processes developed to their highest perfection, furnished with a technical education worthy of such a birthright, stimulated by a love for work which has become dignified and honourable, with an affection for his workshop which only freedom from constraint and exploitation can develop, his productive vigour and directive powers strengthened by the sense of responsibility and initiative which the struggle against Capital and the peculiar organization of Labour have produced, the worker of the Syndicalist State will display an efficiency which will be the surest guarantee for the success of production. And if production is efficient, the future of industrial society, as seen in Syndicalist perspective, takes on the rosiest aspect."

But Dr. Estey devotes a chapter to proving that such a condition of things is not possible, and, if it were, the results would be disastrous. It is to be regretted that his logical refutation is not equal to his comprehension of Syndicalism; it is as if his reason applauded its methods and aims, but his prejudices and the outcome of class interest were against them. The arguments brought against the Syndicalist claims either beg the question or infer that, with the progress of such ideas, there would be no corresponding progress of the labourer. In conclusion, the author assigns praise to the Revolutionary Syndicalists for three results: they have engendered among workers habits of independence and self-reliance; they have pointed out the comparative impotence of Parliamentary activity; and they have insisted that "the emancipation of the labourers must be the work of the labourers themselves."

The whole study indicates laborious research and considerable power of expression, but it emanates from one who has only an outside view of the matter on which he writes.]

INDUSTRIAL COMBINATION AND CO-PARTNERSHIP.

A COMPREHENSIVE KNOWLEDGE of that aspect of the subject with which he deals is shown by Mr. Carter in 'The Tendency towards Industrial Combination,' and signs of much industry in the compilation of detailed instances appear. Such a problem as that of industrial combination is recognized as being difficult and diverse, and the conclusions reached cannot be unqualified. With a few exceptions, Mr. Carter is not dogmatic, and by adopting the historical and comparative method he is able to trace the gradual development of combination in Great Britain. He says:—

"The development of the modern tendency towards the formation of industrial combinations is of comparatively recent date in English history. Here its appearance was later and its progress slower than is the case with the corresponding developments in U.S.A. and on the Continent.... The end of the nineteenth century and the beginning of the twentieth has witnessed the full and conscious development of a method of industrial organization which aims at the regulation of the competitive system and the elimination of its evil consequences."

But in the last sentence we note the omission of a vital factor which scarcely appears in the whole volume. Labour is not represented here; trade unions are not mentioned. The combinations of Labour have interacted with those of Capital; the employers and employees have powerfully affected each other's combinations and organizations, both directly and indirectly, and some indication of such a process should have been given. In a book of 386 pages three references only are made to the working-class, and those passing ones such as:—

"The appearance of labour troubles and strikes with some firms might often result to the advantage of other firms by putting more trade at their disposal. Only in special cases where the terms of agreement definitely include reference to joint action against Labour does temporary combination involve any increased power to control employees."

"Amidst the bitter struggles and the unnecessary suffering caused by the many strikes that have taken place of recent years within the coal industry.... it cannot but be suggested that some regulation of inter-necine competition by the joint action of coalowners might present at least a partial solution of various difficulties.... There is good reason to suppose that if some form of joint organization could be adopted.... the results would ultimately prove beneficial to the industry and the community generally, and also might minimize the causes of dispute between masters and men."

The aim of industrial combination is not only to restrain competitive trade, but also to diminish the power of the workers'

The Tendency towards Industrial Combination. By George R. Carter. (Constable & Co., 6s. net.)

Co-partnership and Profit-sharing. By Aneurin Williams. "Home University Library." (Williams & Norgate, 1s. net.)

combinations, and a treatise which totally omits that element is necessarily false in perspective as well as incomplete in matter.

Mr. Carter is evidently of opinion that the existing conditions of production and the wage-system will not give way to different ones: he says, "Industry in England still is, and *must continue to be*, dominated by the competitive system"; and elsewhere: "Of course, it is probable that the small firms producing certain classes of iron and steel goods *will never be eliminated*." (The italics are ours.) He can see no other remedy for the monopoly that a combination of enterprises tends to create than the creation of new competitors—"the maintenance of potential competition." But it is not improbable that the words which follow may bear a different content from that in the author's mind:—

"However, much more important, and perhaps much more uncertain, is the question as to the probable sphere and influence of the combination movement, and also its ultimate development and general bearing on English industry... Of the wider problem—the distribution of the social product more equitably than is possible through the unrestricted operation of the competitive system—it is well said it will soon have to be dealt with in some form or other."

Capitalists, heads of great industrial organizations, and employers of labour, will here find information of value, and workers' organizations can discover signs to warn them.

The Bibliography and Index are excellent.

Mr. Williams, who has been practically interested in his subject 'Co-partnership and Profit-sharing' for over twenty years, believes that they are

"destined to do in the industrial world what the introduction of constitutional rights has done in government.... to transform autocracy and monopoly into democracy, gradually, peacefully, and with profit in the long-run to all concerned."

His whole treatise, however, is written from the point of view of Capital rather than of Labour, and the assumption is made that business experience, technical skill, and organizing power are to be found solely among the employers, and that all which labour requires is to be efficiently "led." We doubt Mr. Williams's knowledge of either middle-class or working-class families when he can state:—

"Now almost every middle-class family has its few hundred, or few thousand, pounds of capital invested in the industries of the country, and fructifying there, adding to the income of that family, and standing as a reserve between that family and misfortune. Already, through building societies, co-operative societies, and so forth, a considerable part of the working classes are accumulating capital also." (Italics ours.)

Mr. Williams does not answer the objections that the prosperity of co-partnership depends on the prosperity of a particular business, and that no guarantee of permanent maintenance is given to

the workers. Nor does it abolish the system of "wage-slavery." In fact, very little space is devoted to the objections of Socialism to Co-partnership, and any connexion with Syndicalism is repudiated.

However, the book gives a clear if one-sided account of Co-partnership and Profit-sharing in themselves, and of the aims and ideals of the employers concerned:—

"Profit-sharing and Labour Co-partnership, to be fully efficient, must, on the employer's part, proceed from altruistic and not selfish motives."

There are well-informed chapters on the history of the movement in various parts of Europe and America, especially in France, which is the classical country of Profit-sharing. Interesting accounts are given of different employers—successful ones!—who have adopted some form of the system. Mr. Williams thinks that trouble with trade unions "does not affect the soundness of the principle of Co-partnership," and acknowledges that they have done much; but he believes that "workmen would get by Co-partnership far more than the trade unions can gain for them." We doubt, however, if the following description will stand the test of the twentieth century:—

"Thus Co-partnership in its ultimate development, besides seeking to promote a harmony of interests between the workers, whether with hand and brain, and those who find the capital, recognizes also the interests of the consumers, the community, the State. From Socialism and from Syndicalism, from voluntary association and from capitalism, it takes the best elements, and strives to conserve and to harmonize them in the common interest of all."

THE LAND.

THE last few years have seen the publication of a great number of books—historical and descriptive—dealing with land questions. After diagnosis comes treatment; the output of books continues, but schemes and suggestions of reform preponderate. Of the five books before us, four are concerned with remedial measures, and only one treats of the present and is, on the whole, satisfied with it.

Mr. Joseph Hyder has been secretary to the Land Nationalization Society for many years, and in 'The Case for Land Nationalization' expresses the views of a body that numbers ninety members of Parliament among its Vice-Presidents. It is a matter for regret that a proposal that has such influential support has not found a clearer exponent. Mr. Hyder has spoilt the powerful case there is for drastic

The Case for Land Nationalization. By Joseph Hyder. (Simpkin, Marshall, Hamilton & Kent, 2s. 6d. net.)

The Land: the Report of the Land Enquiry Committee.—Vol. I. Rural. (Hodder & Stoughton, 1s. net.)

The Rural Problem. By Henry D. Harben. (Constable & Co., 2s. 6d. net.)

Problems of Village Life. By E. N. Bennett. "Home University Library." (Williams & Norgate, 1s. net.)

A Pilgrimage of British Farming, 1910-12. By A. D. Hall. (John Murray, 5s. net.)

land reforms by protesting too much. We are deeply moved by the appalling facts of rural overcrowding he uses, but the restrictions imposed on behalf of the landlords of the reign of Edward III., in exceptional circumstances, by the Statutes of Labourers, do not appear relevant to the argument of the book. One might almost imagine that the author had subscribed for the last twenty years to a press-cutting agency, and had here given his readers all the clippings relating to the misdeeds of landlords. Mr. Hyder writes of landlords with special animosity, as if they were less awake to their responsibilities, as a class, than any other body of capitalists. He pursues them down the centuries, stumbling at almost every step. "The common fields were invariably divided into three long strips," he assures us. Recent historical work—such as Prof. Gonner's 'Common Land and Inclosure'—seems to have had little effect, if any upon Mr. Hyder's indictments. He does not appear to understand, for example, that this country would never have survived the Continental System without the increased home production of corn made possible by inclosures. We do not for a moment maintain that the Inclosure Acts of 1775-1845 were all passed with entirely disinterested motives, but the whole movement was certainly far from undiluted robbery.

Elsewhere Mr. Hyder enumerates cases of petty injustices committed by landlords distraining upon poor tenants, and later admits that this particular form of hardship has been removed by the Law of Distress Amendment Act, 1908. Such an argument simply weakens the case; if a simple piece of legislation is all that is needed to abolish a particular form of hardship, it is surely futile to base a demand for far more drastic legislation upon the same grounds. Here, as elsewhere, the book conveys the impression that it was largely written many years ago.

The chapter on the taxation of land values takes a view that is certainly not that of many of the Vice-Presidential M.P.s—that land values taxation would bar the road to nationalization. The chapter on 'How to Nationalize the Land' is extraordinarily inconclusive. The reviewer has entire sympathy with the principle of land nationalization, but regards the book as another instance of reason outrun by zeal. Indeed, Baron de Forest's brief 'Minority Report' on the Land Enquiry Committee presents a far more convincing and practicable case.

The Report of this Committee is certainly a document of high importance. It not only contains a mass of authenticated facts, but it is also a palpable piece of evidence that the social conscience is growing, while it rejoices the heart of the pure sociologist by its masterly arrangement. Our readers will be by this time familiar with the principal recommendations, and we do not propose to deal with them *seriatim*. We should point out, however, that in matters appertaining to land problems, this Report

will be the death-knell of the one-remedy politician. Just as the Report of the Poor Law Commission of 1909 proved, once and for all, that unemployment was not one problem, but a bundle of several problems, each requiring separate treatment, and that consequently neither Tariff Reform nor any other simple solution would settle them all; so this Report splits up the Land Problem into its constituent parts, and indicates the various methods which will have to be employed simultaneously.

The Report contains masses of detailed facts about village life—terrible facts which, unfortunately, could be paralleled by almost anybody with a thorough knowledge of the conditions of even a single village. Low wages and insufficient and inadequate cottages are the two cardinal evils of rural England, and are the causes of a more utter hopelessness than is known in the worst slums of the great cities. We believe that the facts will be readily endorsed by a large number of Unionist landowners, although the inquiry was made in order to provide a basis for Liberal legislation. Indeed, a few Conservative peers actually helped the Committee, realizing that, after all, the matter was above party, and concerned the interests of all humanity.

The Fabian Society formed a Committee in 1912 to inquire into the same subjects, although upon a far less lavish scale. The members of the Committee included men and women with a special knowledge of country life, and received evidence from many who would certainly not be described as Socialists. The chairman of the Committee was himself a large landowner. It is interesting to find that there is virtual agreement on the general lines of reform between the Liberal and Fabian reports. The former wishes to set up a "Wage Tribunal" in order to establish a minimum wage; the latter, published as 'The Rural Problem,' would enact a minimum wage of 23s. a week, and set up local Wages Boards to deal with points of detail concerning wages. Both reports would make it the definite statutory duty of every Rural District Council to provide cottages wherever there is a deficit. The Fabian Report would stop all Grants-in-Aid—for whatever purpose—to District Councils which were backward in carrying out their duties.

Mr. Bennett's little book, 'Problems of Village Life,' joins the chorus of claimants for a minimum wage and the compulsory provision of cottages. He strongly urges the reform of the Small Holdings Act on the lines of the Scottish Act; that is, by transferring the administration from the apathetic County Councils to a Commission. He, too, is in favour of land nationalization, and supports the simple method of gradual purchase. He writes with a freedom that we cannot look for in the reports of Committees, and is therefore able to put his opinions with refreshing vigour. Raiffeisen is consistently misspelt "Raffeissen."

Mr. A. D. Hall's 'Pilgrimage of British Farming' gains in interest when read in association with the above books. The author—who is one of the Development Commissioners and has a real gift for writing—made extensive journeys through rural England in 1910, 1911, and 1912, and published his observations in *The Times*. He follows Cobbett in closeness of attention, but confines it mainly to the soil. His book is to be read as a sequel to Mr. Prothero's 'English Farming, Past and Present'; after Mr. and Mrs. Hammond's 'The Village Labourer' it would be unintelligible. He describes crops and soils with the sure pen of an acknowledged expert, but he regards the labourer as a mere accessory. "His wages . . . now all over the country are equivalent or more than equivalent to a pound a week," he tells us. The Report of the Board of Trade Inquiry into the Earnings of Agricultural Workers in 1907 (Cd. 5460), 1910, showed that the average weekly earnings of ordinary labourers in all the counties of England amounted to only 17s. 6d., of which 3s. was the estimated value of payment in kind. Such suggestions as appear in the works we have already noticed are gently pooh-poohed. Mr. Hall believes that, though farmers often err, agriculture is in a thriving state to-day. We are glad to have this assurance from so distinguished an authority.

ECONOMICS.

ONE swallow does not make a summer, and it is unsafe to generalize as to the trend of modern economic thought from Prof. Davenport's 'Economics of Enterprise.' Yet we find the following passage near the end of the book, and accept it as a happy indication of the way the wind is blowing:—

"Economics must cease to be a system of apologetics, the creed of the reactionary, a defense of privilege, a social soothing sirup, a smug pronouncement of the righteousness of whatever is."

We do not know whether the Economics Professor at the University of Missouri may be taken as a representative exponent of his subject, but we rejoice nevertheless. For the rest, apart from the spirit in

The Economics of Enterprise. By Herbert Joseph Davenport. (Macmillan & Co., 10s. net.)

An Introduction to Economics for Indian Students. By W. H. Moreland. (Same publishers, 5s. net.)

Wealth. By Edwin Cannan. (P. S. King and Son, 3s. 6d. net.)

The Nature and First Principle of Taxation. By Robert Jones. With a Preface by Sidney Webb. (Same publishers, 7s. 6d. net.)

The Credit System. By W. G. Langworthy Taylor. (Macmillan & Co., 10s. net.)

The Influence of the Gold Supply on Prices and Profits. By Sir David Barbour. (Same publishers, 3s. 6d. net.)

Insurance and the State. By W. F. Gephart. (Same publishers, 5s. 6d. net.)

which it is written, in familiar lines, with special stress on price and cost of production. We notice a reference to 'Industrial Democracy,' by Sidney and "Alice" Webb.

'An Introduction to Economics for Indian Students' is distinguishable from the ordinary run of "Elements" and "Outlines" by its numerous applications of economic theory to Indian conditions. We hear, therefore, of the effects of the caste system upon the mobility of labour, and of the Government's tenancy legislation upon the normal operation of the law of rent. Dr. Marshall's 'Elements of Economics of Industry' has evidently been taken as the model for the book.

We turn to Prof. Cannan's 'Wealth' with real gratification. This work has all the merits of the author's 'Elementary Economics,' but is upon a larger scale. The author surveys the economic landscape with a fastidious eye that refuses to accept theories which have merely an ornamental interest. He is extremely practical, and specializes in noticing and explaining the important omissions of other economists. This, for example, is probably the only primer which contains an adequate discussion of the causes of the low wages paid to women. Prof. Cannan confines himself to extended definitions, with the purpose of making the beginner grasp the full meaning of the language of economics. It remains to be said that he is the possessor of a keen sense of humour.

To pass on to more specialized works, it is difficult to understand the necessity for 'The Nature and First Principle of Taxation,' by Mr. Robert Jones. He gives an immense number of extracts from writers who have dealt with the subject from the authors of the ancient sacred books of India and China to our own day—with the object of discovering the fundamental principle involved. Naturally, he has found that, in the place of a single general principle, there are and have been a multitude of more or less overlapping ideas. Mr. Jones has come to the conclusion that Economy is the First Principle for which he has been seeking; but, as his definition of Economy is so wide as to include perhaps most of the canons of taxation which have been current in modern times, his discovery does not lead us very far. When he attempts to classify, he falls short, in our opinion, of Prof. Seligman's essay on 'The Classification of the Public Revenues.'

Mr. Sidney Webb's brief Preface contains far more original thought than the whole of Mr. Jones's essay. Here it is pointed out that "there are in the United Kingdom of to-day not a few taxes that we could not attempt to lose, even if we did not need the revenue"; and the modern view of the object of taxation, as the deliberate spending for the purpose of making us "healthier, and wiser, and wealthier," is stated in an exhilarating manner that must make the average author of economic

literature envy the freedom of "the irresponsible preface-writer," as Mr. Webb describes himself.

Prof. Langworthy Taylor's study of Credit deals with its subject as a kinetic, not as a static phenomenon. This point of view enables the author to discuss crises in a new light, and to reach the interesting conclusion that the demand for gold is a consequence of the quantity of credit, rather than the converse. He follows Dr. Marshall rather than Prof. Irving Fisher, and demands an "evolutionary," and not a "psychological," consideration for Credit.

Since the Quantity Theory became a bone of contention among the politicians of the United States it has undergone a temporary loss of dignity. Sir David Barbour, already known as an authority on Indian currency, attempts a rehabilitation of the theory in 'The Influence of the Gold Supply on Prices and Profits,' with a view to refurbishing one of the most useful weapons in the Bimetallist armoury.

Much ink has already been shed over the Quantity Theory, especially since Prof. Irving Fisher published his 'Purchasing Power of Money.' Whatever its demerits, Prof. Fisher's well-known equation

$$MV + MV' = RP$$

is, at any rate, susceptible to mathematical handling. But Sir David Barbour's

$$P = Q \times \frac{E}{W}$$

where W is the work money has to perform, and E its efficiency, has little more than a decorative interest. "I should be very unwilling to attempt to assign a definite numerical value to E and W, or even P, at any particular time," says the author, who states that the value of the equation depends on its form alone.

There has been, we believe, a steady rise in the price of practically every commodity since 1900. But we venture to doubt whether the prime cause has been the opening of South African gold mines as a result of the Boer War. The rise has been too erratic, too uneven, to be ascribed to one particular origin. Trade combinations have also done their share. He would indeed be a hardy upholder of the Quantity Theory who maintained that the increased cost of builders' materials was due to the output of gold. The danger of allowing oneself to be ensnared in the net of the Quantity Theorist is that, having once succumbed to his argument, the victim is logically led to regard all problems of prices and wages—the social problem, in fact—in terms of gold production. This is what has happened to Sir David Barbour, who says: "The practice which appears to be growing up of attempting to remedy by Legislation the evils that are due to a rise or fall in prices is full of danger." Thus is *laissez-faire* re-established by the cyanide process.

In reviewing Prof. Gephart's 'Principles of Insurance' (*Athen.*, July 13th, 1912) we pointed out that insurance profits were,

in a sense, analogous to land values: both are created and subsidized by the community. The extension of the work of public health departments, the increase in the efficiency of fire brigades, the progressive lengthening of life by the care of the young in the hands of educational authorities—all this means a diminution of risks. This results in higher profits for the insurance companies, of which the insuring public receives but a small proportion in the form of bonuses and reduced premiums. During the last two or three years several States have taken steps towards the nationalization of life insurance. Italy, in particular, has begun a specially drastic expropriation of the existing companies, which are not to be indemnified in any way. The problems discussed by Prof. Gephart in the rest of his book on 'Insurance and the State' refer almost entirely to the United States. He looks to the growth of efficiency amongst fire insurance companies to render State intervention unnecessary; and, while admitting the utility of social insurance, he believes that it would be extremely difficult to apply in America. The subject of insurance, from the point of view of the public, has received curiously little attention. We trust that Prof. Gephart's thoughtful book will have a good reception.

IS MERE EXISTENCE DESIRABLE?

KENNINGTON LANE, with its houses of drab respectability, was the scene of the investigations by Mrs. Pember Reeves and her co-workers which have led to 'Round about a Pound a Week.' Their ostensible object was an inquiry into infant mortality; but we are wisely allowed to share some of their experiences. If the sharing were actual and bodily, instead of through the medium of print, this nightmare of wasted lives would pass away. Mrs. Pember Reeves says: "If people living on 1l. a week had lively imaginations, their lives, and perhaps the face of England, would be different." We believe rather that if those who have noughts added to that 1l. a week on the right side had a little imagination, the quotation might have that nasty word "perhaps" deleted. We pass over in pained silence the chapters on 'The District,' 'The People,' 'Housing,' 'Sleeping Accommodation,' and 'Washing Arrangements' till we come to the chapter entitled 'Thrift.'

Here a sigh of relief escapes us, not at anything that is set down, but because we are reminded of a frontispiece to an old, but unhappily far from out-of-date number of *The Labour Leader*, which contrasted the old and the new idea of thrift. The old was portrayed by the

sweated worker starving himself physically and mentally in an endeavour to lay by sufficient to avoid a pauper funeral; the new showed the working-man spending his money on a trip into fresh air and sunshine. In Kennington Lane, unfortunately, they still "save" against the need for a 30s. burial, but the day is surely coming when they too will spend their money on living, and let those who kill bury the slain.

Tragic incidents bring a smile—grim withal—to our lips; such a one is that of the helpmate "who discovered the plan of buying seven cracked eggs for 3d." As she said, "it might lose you a little of the egg, but you could smell it first, which was a convenience." Another is the boy's answer as to special features which distinguish the days of Christ's birth and death. On the former "you git a bigger bit of meat on yer plate than ever you seen before, and w'en 'E dies you get a bun."

We have chosen to consider Dr. Drysdale's little paper-covered book on 'The Small Family System' in conjunction with Mrs. Pember Reeves's because there can be no hesitation in affirming that the very poor are in a large measure their own oppressors. So long as a marriage among them is the precursor to providing a dozen wage-slaves for capitalism, they are standing in their own light. Far be it from us to criticize harshly their lack of restraint in such matters. If we must criticize, we prefer to reserve our wrath for those who monopolize and waste the means of educating those who show signs of becoming their masters before they have been given the opportunity to fit themselves for such a position. We are not concerned to answer the question put by Dr. Drysdale, "Is the small family system injurious or immoral?" though, we admit, he makes out a strong negative. We would rather borrow a phrase from St. Paul, and say: "All things are lawful unto me, but all things are not expedient." Lest it should be thought we thereby beg the question, we will affirm that small families among the very poor are undoubtedly expedient, but in our opinion the reason for expediency must be laid at the door of those who waste. Dr. Drysdale proves by a wealth of statistics that birth and death rates rise and fall together, but here again we believe the reason is to be sought in our disastrous economic chaos.

Preventives are no doubt alleviators of distress, but we would rather look to the gradual restraint of those passions which have so largely escaped control through misuse. Though we should give the fullest publicity to this valuable pamphlet, there is a "but"—and the "but" is, to our minds, most important—many reforms and reformers have become so immersed in their alleviative remedies as to forget the cure itself.

Round about a Pound a Week. By M. S. Pember Reeves. (Bell & Sons, 2s. 6d. net.)

The Small Family System: is it Injurious or Immoral? By C. V. Drysdale. (Fifield, 1s. net.)

AMERICAN IDEALS.

PART of the work of the Carnegie Peace Endowment consists in arranging for "Exchange Professors" to go from America to Japan and vice versa, "to make the different peoples better acquainted with one another, and to lay the foundations of international peace in international knowledge." Prof. Mabie was the first of such lecturers to go from the United States, and his addresses are reprinted in 'American Ideals, Character, and Life.' The spirit in which the lectures were given is indicated in the first:—

"The long separation of the East and the West has made it difficult for the men of the East and the men of the West to understand one another; but I utterly reject the idea that they cannot understand one another; that differences of landscape, climate, religion, political and social ideal, have been so wrought into temperament and character that a permanent barrier has been built between the East and the West. Such a barrier may exist for a little time in the minds of men of selfish interest and narrow racial feeling, but it has never risen in the minds of men of vision, East or West; and the future belongs not to traders and race bigots, but to men who, in statesmanship and in commerce, recognize that the world, which has become a neighbourhood, is on the way to become a brotherhood."

With large views and in broad generalizations Prof. Mabie recounts the characteristics of his country in its history, literature, education, and government. The chapters on the discovery, exploration, and possession of the continent are tinged with an imaginative colour that is rare in historical sketches. Personal touches concerning various authors make the account of American literature real and living, and the lectures show a wide acquaintance with European writers. Respect for scholarship has always been an American trait, and therefore the schools, Colleges, and Universities receive full treatment. Of the American College the author says:—

"It perpetuates the tradition of liberal learning which had its modern birth in the University of Paris in the Middle Ages, which has given to Oxford and Cambridge a quality that has enriched the literature and the life of the English people; and which, carried across the sea, has been shared by a great democracy without loss of its largeness of vision and its power of liberating men from the narrowness of local interests and provincial prejudices."

In depicting American ideals, to English readers as well as Japanese listeners, the author is at his best; but when dealing with the government and economics he goes somewhat astray:—

"Education, fortune, and station have been and are open to all... Success is largely a question of ability and endurance."

Ability and endurance are not conducive to success without adequate opportunity, and this comes to comparatively few.

American Ideals, Character, and Life. By Hamilton Wright Mabie. (The Macmillan Company, 6s. 6d. net.)

Labor and Administration. By John R. Commons. (Macmillan & Co., 7s. net.)

In speaking of charitable organizations, which he accepts complacently, he draws this glowing picture:—

"The American who does not belong to half a dozen organizations of this kind and is not working on half a dozen committees is a rare person. The country is ravaged by societies formed to do good to somebody."

The following is, to say the least of it, a sweeping statement about Americans in general:—

"To-day they have undertaken to reorganize their business so as to bring it into accord with the spirit of their institutions and with the Christian ethics they profess."

Of the necessity for any reconstruction of the social system, of the poverty, of Trusts, of corruption in political circles, there is not a word. Though the account need not have been elaborated in Japan, yet an indication that some evils existed should, in our opinion, have been given. The sensational press is all that is censured in social conditions.

However, a sense of futurity breathes through the lectures, as though America was destined to some vast evolution only dimly felt by her:—

"The country is always planning for the future... an enormous national asset because it stands for a volume of undeveloped resources which are tangible... the development of which is a matter of time and capital."

But we believe the destiny of America contains richer assets than these, and they are vaguely felt in such passages as:—

"The nation had an abiding faith in its destiny, but it had not... faced the problems of a complex and swiftly developing prosperity and of the sudden influx of races bred under radically different conditions."

The atmosphere of the country, says Prof. Mabie, "has a transforming quality," and the genius of Washington only foreshadowed the great task when he urged, after independence had been won, the indissoluble union of the States, and the laying aside of "local prejudices, sectional jealousies, and mutual suspicion." It is the amalgamation of widely differing races into a new nation that is almost unconsciously going on in America, and it has been said that

"when the future casts up the debts of humanity to the nations, the chief gift of America will be recorded... in the courage and faith with which it carried on this nation-forging task."

Therefore, to a greater extent than other nations, America has to achieve a solution of political and social problems.

Prof. Commons has earned a right to speak with authority on labour problems by many years of inside experience. The greater number of his essays in 'Labor and Administration' deal with practical problems of trade-unionism and social work, and contain many useful suggestions, which our own social investigators would do well to consider—such, for example, as those contained in 'Standardizing the Home,' where attention is drawn to the points to be observed in a discussion of what constitutes proper housing accommodation. Perhaps the

most interesting essay, however, is that dealing with the Milwaukee Bureau of Economy and Efficiency, of which Prof. Commons was formerly Director. From 1910 to 1912 a Socialist administration, for the first time, had the control of Milwaukee. The City Council, looking for methods to put its principles into action, set up the Bureau of Economy, with the object of examining the work of all the executive departments, and eliminating wastage of time and money. It is noteworthy that the Bureau survived—in principle, though not in name—the defeat in 1912 of the Socialist administration, and that it received the warm approval of the strongest opponents of the views of its founders. As was only to be expected, the Bureau

"had to overcome all of the obstacles and rule-of-thumb traditions of subordinate employees that have blocked this kind of work in every city where it has been attempted."

In many cases the Bureau merely reorganized the system of accounts, and introduced new methods into office routine. But among its more obviously economical innovations were the consolidation of the fire and police alarm telegraph systems (which, it is interesting to note, both the respective chiefs opposed), and the utilization of by-products at the refuse destroyer.

In cities which have grown rapidly it often happens that the efficiency of the Town Hall staff has failed to keep pace with the increasing population. Many American cities are now employing consulting experts, on the lines adopted by the great Trusts. Here America is giving some of our great cities a useful hint.

Democracy in New Zealand. By André Siegfried. Translated by E. V. Burns. (Bell & Sons, 6s. net.)

M. SIEGFRIED has not given us "the soul of a people" in this sketch of the social and political conditions of the New Zealanders. His style of writing is journalistic, and his attitude shows but little sympathetic comprehension of the aims and tendencies of the democracy. But he has interesting chapters on the topography of New Zealand, and the historical account is clear and sufficiently detailed. A large section of the book deals with the political constitution in general, and especially with the Seddon Government and its numerous acts for the amelioration of Labour. The author does not view with favour the Compulsory Conciliation and Arbitration Act. Describing its workings and results he is of opinion that the high estimation in which it is held by employees will probably diminish as soon as rulings go against them. The history of Old Age Pensions and the Land Legislation is discussed, and other laws dealing with the protection of employees are described in a manner that signifies disapproval of such "State intervention." The account of

the Feminist Movement and the working of Woman's Suffrage is contradictory:—

"The only women who vote with personal and reasoned conviction are... those who may be styled intellectuals.... Many 'ladies' hardly trouble themselves to go to the ballot box.... The wives of working-men are not so indifferent; but as a rule they have no ideas of their own and follow their husbands' opinion."

Yet on the next page he remarks:—

"The female proletariat of the hearth generally takes its political mission very seriously, and can hardly be turned aside by promise or threat."

In fact, when dealing with institutions, laws, geographical features, and historical facts, M. Siegfried shows thoroughness and a capacity for forcible exposition; but he lacks the insight necessary to understand motives and the human soul. Instead of giving us an appreciation of the spirit of New Zealand—a fascinating study by reason of the novel conditions obtaining there—he depreciates the people, and apparently has an innate dislike to the working classes. According to him, the object of New Zealanders is to advertise themselves and to set an example to the rest of the world by experimenting in all kinds of innovations. He speaks of their "noisy self-assertion," says they are "incapable of self-distrust," and allows them no high motives:—

"Cynically practical and opportunist the New Zealanders certainly are.... What the New Zealanders most need.... is principles, convictions, reasoned beliefs."

Throughout the book the people are accused of snobbishness, of paying exaggerated respect to titles, and of regarding the King as almost a divine being! They are given no credit for disinterested motives, and scorn is poured over their imperialistic ideas. Of Seddon we read:

"The new British demagoguery has no more typical representative than this fortunate individual, who united round his head the double halos of noisy jingoism and of social democracy."

This remark is typical of the book; but it does not suggest capability to comprehend national ideals or to paint true portraits of a people.

Adler (Felix), LIFE AND DESTINY, 9d. net.

Watts
From the many addresses of Dr. Felix Adler, the founder of the first Ethical Society (New York), these "gems of thought" have been selected and arranged by the publishers, who, in the Preface, give the three fundamental tenets of the Ethical Movement: "The supremacy of the moral end of life above all other ends, the sufficiency of man for the pursuit of that end, and the increase of moral truth to be expected from loyalty in this pursuit."

The subjects dealt with are such as 'The Meaning of Life,' 'Love and Marriage,' 'Moral Ideals,' 'Suffering and Consolation,' &c., and fairly represent the thought of the Ethical Societies, also a certain lack of vision and definite statement. The sentiments are curiously middle-class; the thoughts are noble, but their expression is wanting in poetic feeling, and sometimes

sinks to the commonplace. Thus we read:—

"The experience of progress in the past, the hope of progress toward perfection in the future, is the redeeming feature of life; it is the one and only solace that never fails."

Here is an extract from the passages on 'Love and Marriage,' which are for the most part ordinary, though some of them show insight:—

"The present tendency to accentuate the qualities in which the sexes are alike is a temporary reaction against unjust discrimination in the past in favour of men. The differences are more important than the similarities, and ere long they will again receive the preponderant attention which is due to them."

The booklet scarcely deserves a place with Thomas à Kempis, Pascal, and Emerson, though it is claimed in the Preface that it is destined to be a religious and ethical classic.

Hamilton (William Frederick), COMPULSORY ARBITRATION IN INDUSTRIAL DISPUTES, 3/6 net. Butterworth

Dr. Hamilton begins thus:—

"When we consider the misery and crime arising from strikes, the evil passions engendered in the hearts of strikers, the widening of the gulf separating employers from employed, the destruction of the happiness of many homes, the sufferings of half-starved wives and children, the large increase in mortality.... the dynamite outrages, the burning and destruction of property, bloodshed, murder, executions, imprisonment, exile from home in search of other work, the dissipation of the savings of years, waste of capital, permanent injury to the trade of the country, and the danger of civil war—it is impossible not to sympathise with every effort to do away with strikes altogether, or at least to make them of very rare occurrence."

The author's own point of view is here clearly indicated, and is so one-sided as to spoil the discussion from the start. Dr. Hamilton would have all strikes ended with "firmness," irrespective of any consideration other than what he calls, without defining it, "the public interest." He considers that where a strike does not commend itself to "the public, it is bound to fail if the Government of the day prevents the strikers from using violence and intimidation."

A sketch of the working of the legislation in New Zealand and Australia for the settlement of industrial disputes by compulsory arbitration is given, and it is explained that the dissatisfaction of the workmen with the constitution of the Arbitration Tribunal was one cause of industrial unrest, though "the principal cause no doubt was the spread of Socialism and Syndicalism."

As an Appendix there is a draft of a Bill embodying the author's recommendations with regard to compulsory arbitration and a Wages Board system, framed on the model of the Queensland Industrial Peace Act (1912). In answer to the objection that legislation of this kind would be impossible on account of the opposition of the Labour Party, Dr. Hamilton says that "legislation of this kind already exists in countries where the Labour Party is in the ascendant." But "legislation of this kind" can never be successfully drafted by one who has no adequate conception of the case which strikers make out for themselves.

Macdonald (Ramsay J.), THE SOCIAL UNREST: ITS CAUSE AND SOLUTION, paper 1/ net, cloth 2/6 net. Foulis

Another of Mr. Ramsay Macdonald's able and intellectual essays. It is not the accuracy of the author's historical or present knowledge of the position of Labour of which we have any doubt: it is his willingness to suffer deprivation of comforts, rather

than receive them at the hands of his comrades' oppressors, that we want assurance of. It may be thought that a big title has been put to a booklet of only just over one hundred pages, but we believe the "cause and solution" could be given in even fewer, though we doubt whether the present author is the person to do it. To take one point: Mr. Macdonald says, "Mere increases in wages are always to a certain extent only nominal, because they have to be paid for by increases in the cost of consumption." So long as he believes in those words "have to be," we do not think he is likely to give the help which his great powers entitle his fellows to expect from him.

Trine (Ralph Waldo), THE NEW ALIGNMENT OF LIFE, 3/6 net. Bell

A mildly philosophic method of thought, originating in America and now widely popular, has evoked many volumes, of which those of Mr. Ralph Waldo Trine are the best. In this last one he attempts to make the sayings of Jesus the guide for every aspect of present-day life. While rejecting traditional Christianity, he regards its spirit as the highest of any religious system, and believes that with the general acceptance of Christian principles there would follow reduction of armaments and cessation of the conflicts between Labour and Capital. Mr. Trine does not strike us as being sufficiently conscious that the conditions of Europe and America in the twentieth century are different from those of Judea in the first.

Arguments against traditional Christianity with regard to the conclusions to be drawn from archaeological discoveries, science, and evolution were a particular phase of the nineteenth century, and the demand for a re-formation of the Christian faith, though excellent in purpose, is not consistent with the fact that the human race progresses, not by revolutionary changes that destroy the past, but by gradual growth upon and use of it.

Mr. Trine is hardly fair to the work of the Roman Church in mediæval times; he assumes that its forms and institutions were deliberately superimposed on Christianity, whereas they were rather a slow accumulation. He accuses St. Paul of diverting the stream of Christianity from the "fundamentally democratic" to the "Romanized imperialistic culture," and speaks of those two forms of the religion as living and battling together.

There are long quotations from various writers, and some slight mention of the philosophies of James, Eucken, and Bergson. The style is occasionally awkward; but it is vigorous, and Mr. Trine makes a determined onslaught against "the two greatest bugbears—Fear and Worry." For thoughtful young people there is a message here, but they should outgrow it.

Year-Book of Social Progress for 1913-1914, 2/ net. Nelson

The publishers have given us a wealth of matter necessary for any one engaged—or about to engage—in the work of social reform, and the general summaries should be read by all. Prof. Ashley provides an Introduction written from the advanced Liberal point of view, which is in accordance with the matter in the book itself.

[We are obliged to hold over many reviews and articles of special interest to readers of this Supplement; but some, such as those on 'The Life Work of M. A. Moseley' and 'Property, its Duties and Rights,' will be found in the body of the paper, as well as notices under our heading of 'Fiction.']